لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

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THE REVIEW OF RELIGIONS

June 1967

EDITORS

S. D. AHMAD

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement (1) to revive Faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs (2) to re-establish the glory of the Holy Prophet Muhammad and to expound and disseminate spiritual beauties and moral excellencies of the teachings of the HolyQuran(3) to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes (4) to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world (5) to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways (6) to collect under one banner all the true followers of Islam and lovers of peace and (7) to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion Hazrat Haji Hakim Maulvi Nooruddin as Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad was chosen as the Khalifatul Masih II. During his 52 years of Imamat the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, the Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives or literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

(For inland correspondents)
Nazir Islaho-Irshad,
Sadr Anjuman Ahmadiyya
Rabwah, West Pakistan.

(For Foreign correspondents)
Secretary,
Ahmadiyya Muslim Foreign Missions
Tahrik-i-Jadid, Rabwah, W. Pak.

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A Monthly Magazine Devoted to the Cause of Islam

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

EDITORS

S. D. AHMAD M. G. AHMAD

ASSISTANT EDITOR

CH. ALI MUHAMMAD B.A., B.T.

Contributing Editors

Mr. Nafees-ur-Rahman A.G. Soofi.
Prof. Chaudhry Muhammad Ali M.A.
Mr. Bashir Ahmad Orchard.
Khan Abdur Rahman Khan Bengalee.

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The Review of Religions

RABWAH, WEST PAKISTAN

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They Sense the Absence of God in the Church

"GOD IS DEAD"

Thomas J. Altizer of Emory University, and William H. Hamilton of Colgate Rochester Divinity School, Protestant radicals co-founded the new demonological innovation within the frame-work of Christian Church that the traditional approach of Christian theology addressing itself to a re-statement in each age of a transcendent God's involvement in human affairs should be discarded in favour of a "Death of God" theme recognizing the fact that God is no longer part of human experience and that Christian Church should not worry itself about it anymore and continue its

business with an increased central stress on the figure of Jesus instead.

Now a Jewish Rabbi Richard L. Rubenstein, a Professor at the University of Pittsburgh has been bitten by the same bug or a cousin of the nasty creature and wants a Jewish equivalent of the "death of god" religion and instead favours a part Christian part-Jewish paganism. He is all in favour of rejecting a transcendent God as if that weighty act of the priest could affect the reality. But the Rabbi like his Christian contemporary "death of God" creed authors is confused and argues in circles. While Dr. Altizer who is equally dobtful about his stand argues that "death of god" should be joyfully" affirmed because it will make for a "new epiphany" or appearance of the sacred in human life; he further feels that such a belief or disbelief frees man from Divine demands making fulfilment possible for him in new ways which he neither shows nor defines but simply asserts in a confusing manner so characteristic of Western thinkers. The Rabbi, however, thinks that the time of the death of god is not the last hour nor a moment of human fulfilment but he feels that the condition has become darker with its coming.

A careful study of the mind-process of these radical thinkers reveals a deep and dark void in their souls where the yearning for a glimpse of Reality, a vision or a voice of God lies choked under the weight of Jewish as well as Christian Church-imposed and tradition-reared presentation and promise, a presentation that fails to satisfy the soul and a

promise that never was made good. "The modern Jewish society" says the Rabbi "has become pagan in fact though not in name. Like pagans we use the myth, the traditions and the liturgy of our people to share a tragic and absurd human destiny rather than to overcome it by reliance on God".

One can see the deep anguish of a soul fed on false hope through an over-ruled and "expired" liturgical system centered on the Jew-Jehova exclusive relationship theme out of date with its own hope-content. God was not a prisoner of Israel—the Jews never realized that and rejected Him when He approached them in the appointed manner but unexpected form, in His own way and tradition. All that the Jew has with him is a lot of hard prejudice, a good deal of pride and a rubber checque on God—He owes him everything. The serious-minded among them sense that lack of divine flavor in the entire Church system both the Jewish as well as the Christian.

Observed one of these "Death of God" ignonimity advocates, "We want to break out of the traditional frame-work entirely. Our concern is not with the next world but totally with this one and we want to know its theological meaning when people sense not the presence but the absence of God".

The Christian Church will continue missing God it will ever more sense His absence and never His presence in its precincts. The Jew will equally share that sad and heart-breaking experience or lack of it. God is not in the Christian Church. He is not in the Jewish Synagogue any more. He is to be found only in Islam.

A Verse From The Holy Quran

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نساؤ كم حرث لكم فاتوا حرثكم انى شئتم وقدموا لانفسكم

"Your wives are a tilth for you; so approach your tilth when and how you like and send ahead some good for yourselves". (2 : 224)

The verse under discussion contains a great message and a grave warning. It deals with the importance of the female sex to society and human survival. It very clearly brings out the high status of women in Islam.

In very human and understandable terms Allah compares the female with soil. A farmer takes good care of the soil he cultivates, manures and waters it and protects it against all harm and damage so that the seed he plants grows and flowers and matures. He decides about the quantitv of seed and the number of crops the soil can safely yield without impairing its fertility. He even leaves it fallow for sometime so that it regains its capacity to produce. A starved and over-cultivated soil becomes sterile and barren and makes for poor yield and a low quality crop. This ultimately, is to the disadvantage of the farmer and the society in which he lives.

Similarly in the case of the wife the husband must play the role of a good farmer. He must take good care of all her needs and requirements, mental, moral and physical. All the dimentions of her personality must grow and develop. From no point of view should she be strained beyond the point of safety. She should be treasured and protected against all harm and treated well.

Maltreatment of the wife will result in alienation of her love and regard for the husband, and will make for a disturbed home. This state of affairs will have an adverse affect on the children. Their education will suffer. Emotionally they will become highly

strung and unstable and will become victims of conflicting claims on their loyalties. Their growth will become stunted and they will be hard put to it to erase this scar from the memories of their childhood. A healthy child can only be produced by a healthy and happy mother.

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It is quite clear that according to the Holy Quran wife is not a tool in the hands of her husband. She has an importance of her own. The promotion of her healty growth and survival is important not only to herself but to the husband, also to the whole human race. This leads us to the problem of birth control. In this context, birth control will not only be legally permitted but also morally obligatory. If the health of the wife is too frail to produce children — even the first child — any attempt not to exercise birth control would be tantamount to a deliberate murder. Birth control is also indicated if it is not possible to ensure the proper care of the child. Needless to say that a weakened mother who produces weaklings cannot be expected to perform this task adequately. This, however, does not mean that birth control can be exercised simply for pleasure or out of the fear to accept the responsibility of children, the fear of feeding them and educating them and bringing them up. For such a fear is unjustified and basically immoral. As man is not the creator of the child. The Creator has the means to provide for His Creation.

In short, this verse throws a flood of light on the importance of the conjugal relationship. The relationship is important because it is the only legitimate means to the survival of man. Any attempt to hinder the normal process of this survival would be unnatural and immoral. Celibacy, for instance, would not be allowed and Islam does not permit it. It is a direct sin against creation. It is murdur and suicide combined. In addition it carries the virus of social corruption. Celibate males and females are neither healthy nor safe members of the society. What is required is that the sexual act should be considered a sacred biological office which leads to human happiness and well-being. It results in the birth of a series of generations which are capable of fulfilling the ultimate purpose of creation.

PRAYERS OF THE IMAM

AT the inaugural session of the Ahmadiyya Annual Convention held at Rabwah last January, the Khalifatul Masih III Hazrat Hafiz Mirza Nasir Ahmad, addressed the following prayers in moving words.

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After the recitation of Al-Fatiha he said :

و اذاجاءك الذين يؤمنون بايا تنا فقل سلام عليكم كتب ربكم على نفسه الرحمة

"When those who believe in Our Signs come to thee, say : 'Peace be unto you ! Your Lord has taken it upon Himself to show mercy.' " (6 : 55)

My brethren, who have assembled here to avail of the blessings of this gathering, in response to the call of a great son of the Holy Prophet Muhammad (peace and blessings of Allah be on him), as a deputy of this great son, I greet you under Divine Command, with my prayer of peace. May the shadow of God's mercy ever be on you ! May you never violate the pledge of Bai'at you have made with your God and may you continue to stand firmly by it ! May this world prove a heaven for you and may you get admittance into eternal paradise after you pass away where angels entering from every door visit you, saying : Since you were constant in the way of God, Peace from Him is decreed for you.

Behold ! You are being granted a life that is free from death and an affluence that has no fear of poverty and indigence. The Lord of Honour is giving you a dignity which is immune to disgrace and hard times and you are being guaranteed a state of health and well-being that is beyond the reach of disease or debility.

May my Lord-god strengthen your faith in maturity, truthfulness and loyalty ! May your deeds in the path of God be

animated with sincerity and devotion and be free from the dross of evil! May Allah be pleased to so ordain that whatever means you adopt should lead to success and prosperity! May you have lasting abode in the paradise of my God and in the midst of His glorification and His praise exchange with one another the greetings of Peace and receive Peace from your Lord, Master and Sustainer!

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May my God grant you the strength to tread the path of virtue with constancy and may this world become a heaven for you, proof against Satan and his machinations and when the time comes to depart, may angels escort you to His eternal gardens with greetings of peace! May the security of God be your lot: may you ever receive fresh fruits of His grace under the shade of His Mercy!

May His praise and rendering thanks to Him become your constant practice! May you become God's people in the true sense of the word, an exalted and chosen people of my Lord and may His peace keep on descending on you ever and ever!

God grant that all your darknesses be left behind and that you may be illumined with His light! May your light precede you, the light of worshipfulness merging with the Light of the Heavens and the Earth and may you be rewarded with the favour of innermost nearness! May Allah's blessings rain on you ever and evermore, the prayers of angels be with you and may you be worthy of the gift of peace!

May you ever be engaged in the glorification of Allah and may springs of eternal happiness issue forth for you from this fountain-head of Divine Remembrance! May God's mercy ever lengthen its shadow on you and take care of you and may the moonlight of His grace illumine your abode and the abodes of your companions! May your deeds yield wholesome fruit through His graciousness! May your hearts and bosoms ever harbour noble ambitions and healthy desires and may you be granted all your wishes and may the gift of tranquility from the Compassionate Lord be your perpetual portion!

May Allah's promise be fulfilled in you and may you inherit His love and may your lives demonstrate to the world that those who work and strive in His path and exert themselves through sacrifices receive the highest reward, love of Allah being their heritage!

May God be pleased to open up to you the ways to His nearness and may treading those paths be made easy for you and may He grant that these ways lead you to the gardens of His gifts and grace, life of ease and comfort and ever-abiding security!

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May my Lord continue favouring you with fortitude in virtue so that you may dwell in this world in abodes overflowing with Divine glorification and beyond the reach of Satanic insinuations and so that even in paradise, your lodge in the Hereafter, you may be at every moment, recipients of the prayers of angels and of the message of peace from your Lord and Creator!

May your hearts and bosoms be illumined with the light of the Quran and may this light continue pointing up the paths that lead to The Abode of Peace! May every darkness besetting your path be dispelled and pursuit of Divine favour be your guiding light on this Straight Path that leads to the paradise of His pleasure!

May the luminous signs of my Lord-god keep in ferment the sea of Divine Love in your bosoms and hearts! May my Lord grant you the strength to do good deeds, deeds free from the dirt of wickedness, evil and hypocrisy! May my Allah Himself become your Guardian and Friend! May your resting-place be in the House of tranquillity, in His very Presence!

God grant that you become the source of benevolence to the world, deserving of its prayers, all knowing and recognizing you, wishing you peacefulness!

May the special mercifulness of my God lead you soon to your goals, may constancy in dependence on God and in obedience to Him become your nature and the paradise of Divine audience

your inheritance !

May you become the instruments of establishing pure Unity of God !

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May you ever be exultant in and intoxicated with the love of the Holy Prophet !

May the torch of Muhammadan light be set aflame by you in every heart !

May you become worthy of all the prayers of the Promised Messiah !

God grant that you return home from this gathering laden with spritual treasures !

May my God look after you and help you when you are journeying and when you are at home !

God grant that you find your families and friends in health and happiness and may you and they ever enjoy security !

May He be pleased to grant that this humble, weak and unworthy servant of His, share with you, through His grace and mercy, all the prayers he has tendered for you in this gathering ! Amen !

English : A. G. Soofi

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Islam and International Relationship

The Late Dr. M. Nasim

The community of Nations, the rule of arbitration, the sovereignty of peace creating the work of peace : Such is the dream which a succession of generations have pursued with untiring hope, from the dawn of history throughout centuries of bloody warfare. In pursuit of this ideal various attempts have been made from time to time to achieve this laudable object. Thus rules were laid down for the relations between the different states, so as to prevent them from settling their disputes by a resort to arms. After a time these rules were known as 'International Law'. This term has been the subject of various definitions. Thus Lord Coleridge says, "Internatial Law is an exact expression and is apt to mislead if its inexactness is not kept in mind. Law implies a law-giver and a tribunal capable of enforcing it and coercing its transgressors but there is no common law-giver to sovereign states ; and no tribunal has the power to bind them by decrees or coerce them if they transgress. The law of nations is that collection of usages which civilised states have agreed to observe in their dealings with one another. What these usages are, whether a particular one has or has not been agreed must be a matter of evidence".[1]

In a decision of 1927, the Permanent Court of International Justice ruled : "International law governs relations between independent states".

After various negotiations, conferences and conventions, extending over a long period three important principles have emerged on which the international law is based :

1. Recognition of each other's existence and integrity as states.
2. Recognition of each other's independence.
3. Recognition of equality, one with another, of all independent states.

But in spite of all these declarations, and with the outbreak of the First World War and the havoc and destruction caused by it, people's mind turned towards devising ways and means for the maintenance of international peace and security by methods of peaceful settlement and enforcement action. With this end in view the League of Nations came into being on January 10, 1920. Its object was to promote international co-operation and to achieve international peace and security, (1) by the acceptance of obligation not to resort to war, (2) by the prescription of open, just and honourable relations between nations, (3) by the firm establishment of the understanding of international law as the actual role of conduct among governments, and (4) by the maintenance of justice and a scrupulous respect for all treaty obligations in the dealings of organised peoples with one another. "Resort to war" in violation of the Covenant was declared illegal and rendered the aggressor liable to economic sanctions by all members of the League. These members were at the same time bound to assist the victim of aggression (Art. 16). But the Covenant failed to provide any adequate forces or facilities at the disposal of the League Council, Article 16 (2) provided, "It shall be the duty of the Council in such cases to recommend to the several Governments concerned what effective military, naval, or air force the Members of the League shall severally contribute to the armed forces to be used to protect the Covenant of the League."

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Sanctions included moral denunciation, acceptance of "the Stimson doctrine", that the aggressor should not be recognised as acquiring "any legal titles by his illegal action, and economic embargoes".

The failure of the League to stop Japan in its conquest of Manchuria and Italy in its conquest of Ethiopia were the beginning of the end of the League of Nations.

"In every year from 1930 to 1936 the League suffered serious defeats———in economic co-operation, codification of in-

ternational law, security, disarmament and security agreements. A brief effort at League reform was made, but it was too late. The U.S.S.R. was expelled for its attack upon Finland, but Germany's annexation of Austria and its attack upon Poland were not even brought before the League".[2]

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The League of Nations, being thus ignored by the Great Powers ceased to function as an effective organisation for maintaining international peace and security.

The principal cause of the failure was the fact that it had no effective force at its disposal to enforce its decision. The method of persuation and of appeal to the good sense of the aggressor proved of no avail, as they knew full well that other members of the League of Nations would neither take united action, nor will they be able to place any force, police or army, at the disposal of the League of Nations. No wonder, then, that during World War II there was no enthusiasm to revive the League of Nations, although the need of an organisation somewhat similar to the League to maintain public peace was recognised by nearly every country. The result was that on January, 1, 1942, twenty six nations signed the declaration which affirmed their union against the axis Powers. At Moscow in October 1943, the United Kingdom, the union of Soviet Socialist Republics, the United States, and the Republic of China, agreed to establish a general international organisation for the maintenance of international peace and security, "at the earliest practicable date". In 1944, representatives of these four powers met at Dumbarton Oaks (Washington D.C.) to draw up a series of proposals for the new organisation. Forty six states sent delegates to the conference which was convened at San Fransisco, California on April 25, 1945 to draw up the Charter of the United Nations. The Charter was signed on June 26, by the representatives of fifty states. It came into force on October 24, 1945, when China, France, the U.S.S.R., the United Kingdom and the United States and a majority of other signatories had deposited their ratification.

The first part of the First General Assembly of the United Nations' organisation took place in London from 10th January

to 14th February 1946. The proceedings on the 17th January, opened with a speech by Mr. Bevin, the United Kingdom Foreign Secretary, who said, "It would be accurate to say that this oraganisation has been, as it were, hammered out and shaped under the very heat and din of battle, that while the titanic struggle to preserve liberty was going on and our minds were still concentrated on the defeat of the enemy, a hope was alive that even yet, in spite of past failures, we might find a way to create a world organisation that would allow humanity to live without fear in freedom and in peace".[3]

On the establishment of the United Nations, the League of Nations was dissolved on April 18, 1946, and its assets were transferred to the United Nations. Some of the basic principles of tho United Nations, as outlined in Article, 2 are :

United Nations is based on the sovereign equality of its members : disputes are to be settled by peaceful means in a manner not to endanger international peace, security and justice ; members undertake to refrain from force or threat of force inconsistent with the purposes of the United Nations ; all members should assist the organisation in any action it takes under the Charter ; the oragnisation ensures that states not members of the United Nations act in accordance with the principles so far as may be necessary for the maintenace of peace and security. It is also stipulated that the oragnisation shall not intervene in matters which are essentially within the domestic jurisdiction of any state except to take enforcement measures.

The United Nations has six principal organs : the General Assembly, the Security Council, the Economic and Social Council the Trusteeship Council, the International Court of Justice, and the Secretariat. Under Article 24, the primary responsibility for the maintenance of international peace and security is conferred on the Security Council, which is a body consisting of eleven members. Under Article 23, the Republic of China, France, the Union of Soviet Socialist Republics, the United Kingdom of Great Britain, and the United States of America are the permanent members ; and power is given to the General Assembly to elect six other members of the United Nations, as non-per-

manent members for a term of two years. Under Article 27, substantive decisions of the Security Council have to be made by an affirmative vote of seven members including the concurring vote of permanent members.

Article 33 of the Charter advises the parties to any dispute to settle it by negotiations, enquiry, mediation, conciliation, arbitration. judicial settlement resort to regional agencies or arrangements, or other peaceful means of their choice. In case of failure to settle a dispute, Article 38 empowers the Security Council, if all the parties to any dispute so request, to make recommendations to the parties with a view to pacific settlement of the dispute.

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In order to prevent an aggravation of the situation Article 40 says, the Security Council may call upon the parties concerned to comply with such provisional measures as it may deem necessary.

To give effect to its decisions, the Security Council under Article 41, may call upon the members of the United Nations to take snch measnres not involving the use of armed forces as may be necessary. They may include complete or partial interruption of economic relations and of rail, sea, air, postal, telegraphic, radio, and other means of communications and the severance of diplomatic relations.

Under Article 43, all members of the United Nations, "Undertake to make available to the Council, on its call and accordance with a special agreement armed forces, assistance, and facilities, including right of passage, necessary for the purpose of maintaining international peace and security". However, in practice, this power did not become operative, because of the failure to codclude agreements specifyihg the armed forces and members.

The growing rift between the Soviet Union and the Western Powers after 1945 resulted in frequent use of veto, which seriously prevented the Security Council from carrying out its primary

duties of maintaining general peace and security. As a result, there was an increasing tendency to look to the General Assembly to assume responsibilities in this field. In the summer of 1947 a Soviet veto prevented the adoption by the Security Council of a resolution approving the findings of a commission which had been set up to investigate the disorders on northern border of Greece. The question was removed from the Council's agenda, and the United States brought the question before the Assembly, where action was taken in the matter in October 1947. The Palestine and Korean questions were brought directly to the Assembly in 1947, although both constituted situations endangering international peace. "In the Korean case, an accidentlal set of circumstances (absence of U. S. S. R. from the Council, the availability of United States troops in Japan and the presence of a United Nations Commission in Korea) enabled the Council in June 1950, to take prompt action against the North Korean forces attacking the republic of Korea. Realising that such conditions would not be repeated in the future, the General Assembly in November 1950, on the United States initiative, adopted the Uniting for Peace Resolution by which the Assembly assumed additional responsibilities for the maintenance of international peace and security. This resolution provided that the Assembly should take action with reference to threat or breach of the peace or act of aggression should the Security Council fail to discharge its primary responsibility in that field. The Assembly may be convened for the purpose by the Secretary-General, if requested by the Security Council or by a majority of the members of United Nations, in an emergency session within twenty four hours. The resolution requested United Nations' members to set aside contingents in their national armed forces.

The resolution also established the Peace Organisation Commission to observe and report on areas of the world, where existing tension might impair international peace and security.

The Commission was directed to be at the disposal of the Security Council or the Assembly if the Council was not exercising its functions. It also established the Collective Measures Committee

to study and report on methods which the Assembly might use in strenghening international peace and security".(4)

From this brief survey, we find that the League of Nations was the first major organisation of the states of the world which was established with a view to preserving international peace and security. The history of the League of Nations shows that Nations are as yet unwilling to take automatic universal commitments for the maintenance of peace and the restraining of the aggressor.

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If some nation still persists in resorting to aggression in the advancement of its interests, it must be met by the economic and military power of the International Organisation. With the creation of such a force, no single state will dare to flout the will of the community. The coercion of such a state will mean the use of military power to produce peace. Force cannot be eliminated as a factor in human society. Only when we can exert compulsion against states can we expect an international organisation based on the observance of the rule of law. It was through the failure to provide such a force that the League of Nations failed to achieve the object for which it was established. Though some attempt has been made to make a provision for such a kind of force in the United Nations Organisation but there also the failure, as stated above, the failure to conclude an agreement for the creation of an international force, has weakened this organization as well. Such have been the efforts which human agency has made to create an organisation to preserve international peace and security. Now let us examine what are the teachings of Islam for the preservation of peace which were promulagated in the sevcnth century A.D.

One of the causes of international disputes is the greed of nations. If one nation has got some advantages which others have not got, then the nation or nations who have not got them, try to wrest the advantages from the one which has got them. This leads to rivalry and intrigue. About this the Holy Quran says, :

و لا تمدن عینیک الی ما متعنابه ازواجاً منهم زهرة
الحیات الدنیا لنفتنهم فیه و رزق ربک خیر وابقی

"Do not lift thy eyes covetously to those material benefits which We have bestowed upon other nations in order to try them in their actions. That which thy Lord has bestowed on thee is best for thee and most enduring." (20 : 132)

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This verse teaches contentment, and prohibits the forceful taking of things from the possession of others.

Another cause of international disputes is jealousy and hatred of one state against another. If a state thinks that it has been wronged, then it would nurse that grievance and try to take revenge at some time or other. To take an example in the war of 1870 between France and Germany, the former lost the provinces of Alsace and Lorraine under the peace treaty concluded after that war. But France always longed to get back the territeries which it had lost. Consequently, after the defeat of Germany, in the First World War it regained those provinces. About this the Holy Quran says :

یـایهـا الذین آمنوا کونوا قوامین لله شهداء بالقسط
و لا یجرمنکم شنـان قوم علی الا تعدلوا اعدلوا هو
اقرب للتقوی واتقوا الله ان الله خبیر بما تعملون

"O believers, act uprightly in all matters for the sake of God, and deal equitably with people; let not hatred of a people incite you to injustice. Do justice, for that is in accord with righteousness. Make God your shield, He is well aware of what you do". (5:9)

If the aforesaid teachings are followed no Muslim government would be guilty of disturbing the peace, as it is prohibited not to covet the possessions or advantages of others. Further,

Muslims are enjoined to act justly on all occasions even when one does not like another. It is not possible for a government believing in these principles and having the fear of God, to distrub the public peace by taking undue advantage of any one or to acquire the good things of others. People are required not only to watch their own actions, but also their national morality. "Islam requires that treatises should be kept, not only with those who are parties to them, but also with those who have entered into treaties with any of them. So, an Islamic state is prohibited from making war upon the allies of its friends even when such allies from part of an enemy empire, provided they do not openly join or actively help such enemies. If teachery is apprehended from a people with whom a treaty has been concluded, it should not be attacked unawares nor should any undue advantage be taken of it. It should first be warned that as it has been guilty of a breach of faith, the treaty is at an end, and if it still persists in its treachery war may be declared against it".(5)

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For the settlement of international disputes, the Holy Quran says :

وان طائفتان من المومنين اقتتلوا فاصلحوا بينهما فان
بغت اهداهما على الاخرى فقاتلوا التى تبغى حتى تفى
الى امر الله فان فاءت فاصلحوا بينهما بالعدل و اقسطوا
ان الله يحب المقسطين

"If two parties of believers fight against each other, make peace between them ; then if after that one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns, make peace between them with equity, and act justly. Verily, Allah loves the just." (49 : 10)

This verse lays down the following principles for the maintenance of international peace :

"As soon as there are indications of disagreement between

two nations, instead of taking sides with one or the other, nations should at once serve notice calling upon them to submit their differences to the League of Nations for settlement. If they agree, the dispute will be amicably settled. But if one of them refuses to submit to the League, or, having submiteed, refuses to accept the award of the League, and prepares to make war, the other nations should all fight it. It is apparent that one nation, however strong, cannot withstand the united forces of all other nations and is bound to make a speedy submission. In that event, terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as mediators and not as parties to the dispute, and should not put forward claims arising out of the conflict with the refractory nations, for that would lay the foundation of fresh disputes and dissensions. In settling the terms of peace between the parties to the dispute care should be taken that the terms are just and epuitable with reference to the merits of the dispute. The mediators should not be influenced by the fact that one of the parties had defied their authority".(6)

If the United Nations Organisation acts on these lines, it is obvious that international peace would be secured. Thus Islam has tried, first to remove the causes which are likely to endanger international peace, and then it has laid down general principles for enforcing international peace and security. Here again we find that Islam has laid down broad principles, leaving the details to be filled in by the people themselves according to the need and exigencies of the situation.

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The Promised Messiah Said :

Two Salient Features of the Islamic Shariah

There are two salient features of the Islamic Shariah : حق اللہ (Service to Allah) and حق العباد (Service to mankind). It is incumbent on every human being to observe them.

Service to God means that we should love, worship and fear Him to the exclusion of all others. We should obey Him implicitly. In short we should not associate partners with Him either in His Person or in His Attributes.

And service to makind means that in our dealings with our brethren in humanity, we should keep away from pride, dishonesty, cruelty, and misbehaviour. In other words, our moral behaviour should be flawless and so far as possible we should safeguard the rights of others. These are only two sentences but it is extremely difficult to act upon them. It is only with the boundless grace of The Most High that one can live up to them.

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Some people flare up easily. If trivial matters cause a man to seethe with anger it is bound to corrupt his heart and make his tongue filthy. He nurses malice in his heart and goes on scheming secretly to the detriment of his brother. He pollutes his tongue by abusing others. Some easily fall victims to the overpowering sexual urge and become guilty of a serious infraction of the Divine law.

Thus, unless a man becomes morally good his heart cannot become aglow with that perfect faith which enkindles the light of true spiritual insight and admits a person to the fellowship of the recipients of Divine favours. Therefore, after becoming a true monotheist one should strive incessantly to reform oneself and to cultivate noble moral qualities.

Do Good to Others Regardless of Their Caste and Creed

Bear in mind that God very much likes the moral quality of doing good to others. He likes that one should be sympathetic towards all His creatures. Had He liked evil He would have enjoined evil. But Allah, The Most High, is Holy and free from all imperfections.

Know it for certain that evil is incompatible with the heart of a pious believer. The higher the degree of piety a believer attains to, the greater will be his dislike for harming and punishing any person. A Muslim can never bear anyone malice. The hearts of others are never free from rancour. They are inordinately given to nursing revengeful passions and are always trying to wreak vengeance. Our opponents have spared no means to harm and persecute us; even then we are ready to forgive thousands of their trespasses. So, you, who have borne allegiance to me, ought to sympathize with and do good to every human being irrespective of his caste and creed. God says in the Holy Qaran :

و يطعمون الطعام على حبه مسكيناً و يتيماً واسيرا .

i.e. "And they feed, for love of Him (Allah), the poor, the orphan, and the prisoner" (Al-Dahr : 9)

God laid much stress on meteing out a kindly treatment to the prisoners of war, who mostly used to be disbelievers. This, as you can judge for yourselves, brings into lime-light how far Islam enjoins the practice of sympathy. In my opinion the perfect moral teaching is found in Islam alone. Other faiths are destitute of it. There is no guarantee of life. However, if I regain my health I intend to write a pamphlet on the perfect moral teachings for the guidance of my followers. Therein I wish to explain the concept of the unity of Godhead and to indicate the ways whereby people may seek the pleasure of Allah.

(Extracts from the speech delivered in 1904 at the Annual Gatheing of the Ahmadiyya Community)

(English : Yasin Butt)

A Khalifa Cannot be Removed from His Divine Office

Since times immemorial God has been raising prophets to effect reforms and to bring about a moral and spiritual revolution in the world. As the earthly life of a prophet cannot last for ever, God, through His special dispensation, raises a Khalifa (suceessor) after the death of a prophet to:

(a) Enable the bereaved followers to parry the terrible blow of the death of their prophet.

(b) Ensure their unity and solidarity.

(c) And to ensure continuation and completion of the prophet's mission.

Therefore, the dispensation of Khilafat stems from the dispensation of prophethood. God says:

وعدالله الذين امنوا منكم و عملوا الصالحات ليستخلفنهم فى الارض كما استخلف الذين من قبلهم

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i.e. "Allah has promised to those amomg you who believe and do good works that He will surely make them successors in the earth, as He made successors from among those who were before them." (Al-Nur : 56)

It is borne out by the above Quranic verse that it is God Himself Who establishes the system of Khilafat in the world.

The Messenger of God (on whom be peace and the blessings of Allah) is reported to have said:

اقتدوا من بعدى ابى بكر و عمر فانهما حبل الله الممدود فمن تمسک لهما فقد تمسک بالعروة الوثقى لانفصام لها

i.e. "After me follow Abu Bakr and Umar. They are the Divine rope. Whoso aligns himself with them will grasp a strong handle which knows no breaking".

The Prophet of Islam (on whom be peace and the blessings of Allah) said:

"I had a mind to leave the will that after my death Abu Bakr should take over as my successor. Then I gave up the idea considering that neither the believers nor even the Divine decree will allow any other person to be elected as my successor except Abu Bakr".

These traditions constitute a strong argument to support the views that Khilafat is a Divine office and a Khalifa is appointed by God. Those Who do not reflect dispassionately on the reality of Khilafat raise the objection that a Khalifa is elected by the believers in accordance with the ordinary rules of democracy. That is true but the opinion of the believers reflects, or rather is directed by, the Divine will. A person cannot be elected without the Divine blessings. This pracludes all chances of one's becoming a Khalifa through one's own efforts. Thus Khilafat cannot be acquired; nor can it be inherited but it is conferred upon the most suitable person of the age by the Divine Being.

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Now, when it has been proved that Khilafat is a Divine office, the very idea, that a Khalifa can be divested of his office, becomes destitute of foundation. The Holy Prophet of Islam (May peace and blessings of Allah be upon him) said to Hazrat Usman :

"God will give you a shirt. The disaffected will force you to remove it but you should not do so".

This metaphorical expression purported to say that God would appoint Hazrat Usman as a Khalifa and the hypocrites would raise a storm of opposition against him.

When the Promised Messiah (on whom be peace) passed away, God, in accordance with His time-honoured practice, established the system of Khilafat in the Ahmadiyya Community. On May 27, 1908 Hazrat Maulana Noor-ud-Din was unanimously elected as the first successor. Later on a few disloyal persons voiced the opinion that a Khalifa could be deposed. However, all the reasoning, which their warped minds could invent in support of their contention, wilted in the strong light of the great Noor-ud-Din's analysis of the situation. He said :

"You may impute a thousand and one faults to me. These will not be attribated to me but to God, who has commissioned me as a Khalifa. These people are like the Shiites, who sling mud on Hazrat Abu Bakr and Hazrat Umar (May God be pleased with them).....Although on account of my illness it is painful for me even to stand, I bring home to you that..... your efforts will prove fruitless. Nobody will ever make you Khalifa; nor even any person can become Khalifa during my life time. After my death God Himself will commission a person of His own choice. No earthly power can remove me." *(Badar July 4, 1912).*

Hazrat Khalifatul Masih I (May God be pleased with him) again said:

"It is God Who, in His infinite wisdom, has made me Khalifa. No power on earth can remove a Divinely-appointed Khalifa from his office. If God wills me to be removed. He will cause me to die. You leave this matter to God. You are not invested with the authority to remove me." (Al-Hakam January 20, 1914).

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The foregoing statements set out in the clearest terms that the question of removing a Khalifa from his Divine office does not arise.

It will not be out of keeping with the theme of this essay to give our Ahmadi brethren a word of caution here. I, therefore, quote a very illuminating and eye-opening passage from the speech of Hazrat Khalifatul Masih II. Referring to the Quranic verse ليستخلفنهم He will surely make them Succesors (24:56) he said: "Do not lose sight of this Divine promise. Endeavour constantly to strengthen and fortify the institution of Khilafat. You are young. Your aims and aspirations should be high. You should be mentally sharp and have plenty of fortitude so that you may save this boat from capsizing. Do not become like a rock that diverts course of a river. It is your duty to become like a channel through which water flows easily. You are a tunnel through which is to course down the beneficence of Allah conveyed to us by the Noble Messenger (May peace and blessings of Allah be upon him). If you achieve this aim, you as a community, will know

no decadence. And remember that you will knell the downfall of your Community if, like an obstacle, you obstruct the flow of Divine beneficence and in pursuance of your desires you wish to confine the office of Khilafat to your friends, relatives and near ones. If you do so the life of your community will never be prolonged. It will be shortedned. Other communities have perished before you. You will meet the same fate. But the Holy Quran reveals that the door of our national progress is still open. It is true that a man cannot live in this world for ever but the communities can live. Therefore, whoso moves onwards will get the reward and whoso lingers behind will spell his own doom. And none can save a person who takes his own life".

(An extract from the lecture delivered at Rabwah on October 25, 1953.)

(*Yasin Butt*).

The Holy Quran Exhibition

An Exhibition of the Holy Qur'an is a novel and dynamic way of drawing the attention of the public to a book that is revered by millions of faithfuls all over the world. The credit of putting up such an exhibition, the only one of its kind in Mauritius—or may be in the world—goes to the Ahmadiyya Mission. The Exhibition ran for a full week, from February 10th to February 17th, 1967, at the Plaza town hall, Rose-Hill, and met with very great success. Thousands of visitors belonging to all communities and all strata of life flocked to the Plaza during the Holy Qur'an Week. Many found that one visit was insufficient and would turn up the next day with pen and paper to take down notes.

It has been possible for the Ahmadiyya Mission of Mauritius to present a considerable number of exhibits, thanks to the help given by people at home and abroad. Through the courtesy of H.E. Mr. Jhowry, German Consul in Mauritius, the Museum of Berlin had sent six photostats of pages from the Holy Quran published in the 8th century. A sympathiser from England sent some ornamental pages of the Holy Book from the British Museum. The Russian Government also forwarded a copy of the Holy Quran published at Tashkent.

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The Holy Quran Exhibition was formally inaugurated by Mr. D. Burrenchobay on Feb. 10th at 5 p.m. It was befitting that the Permanent Secretary of the Ministry of Education and Cultural Affairs should perform the inauguration Ceremony for doesn't the very first revelation of the Holy Book urge us to "Read"? The ceremony lasted half an hour starting with recitation of the Holy Quran and the reading of a poem in Urdu, eulogizing the Holy Book of Islam. Maulana M. I. Munir read the welcome address in which he briefly introduced the Sacred Book of the Muslims, "a Panacea for all the ills of all people of all ages and all countries". Mr. D. Burrenchobay delivered a speech which revealed his thorough knowledge of the Islamic Culture, so essentially democratic and so utterly simple. We

were carried back in history to the time when the Arabs were in the forefront of knowledge. The Permanent Secretary of the Ministry of Education and Cultural Affairs drew our attention to the great stress laid on Education in the Holy Quran. He felt honoured to have been associated with Exhibition of the Holy Quran, "a Bible of no less than seven hundred millions of people from China, Russia, South East Africa and Pakistan, to the Middle East, East Africa and elsewhere". After delivering his speech, Mr. Burrenchobay cut the traditional ribbon and the Exhibition was declared open.

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Everyone was impressed by the wonderful look the Exhibition Hall wore. Everything seemed to be just in its right place. All the exhibits were very neatly arranged. People were agreeably surprised : it was NOT just an exhibition of books there were paintings, drawings, pictures and charts too. Thus an appeal was made to the eyes as well as to the mind. The visitors were unanimous in declaring that they had never seen such an exhibition before. It must be mentioned here that everything went on in a peaceful and friendly atmosphere. Trained guides were detailed to show visitors around and they were courteous and helpful.

A certain order was followed while arranging the various exhibits. Thus we find that the very first exhibit was the "TA'AWUZ" followd by "Bismillahir Rahmanir-Rahim" written in several languages. The next item was a painting of Cave Hira where the first revelation- "Read in the name of Thy Lord Who created" was sent to The Holy Prophet Muhammad. Then there followed the Sura Al-Fatiha—the Opening Chapter of the Holy Quran, neatly written in Arabic and translated in practically all the languages spoken in Mauritius—English, French, Hindi, Urdu, Tamil and Chinese.

It would be impossible to enumerate all the things displayed and so we shall mention only those exhibits that were found particularly interesting. Many people stood spell-bound in front

of the Holy Quran written in such a neat hand by a Mauritiusian some 220 years back. The whole of the Holy Quran on a single page and a small Holy Quran (less than one inch in size) also set people a-marvelling. Great appreciation was shown for the drawings and charts expounding the Teachings of the Holy Quran relating to Food Production, the maintenance of peace and order through a system similar to the U. N. O. A table where only the work of the Lajna Ima'ullah was displayed was much admired. A few well-selected items were exhibited—cushion, leather-work, tray, papier-mache vases-and on each a word or a short sentence from the Holy Quran was written. A delightful section was the Children's Corner where fruits and flowers were in abundance. Here and there were pictures showing the spread of Ahmadiyyat in the world and giving people an idea of various activities of our Ahmadiyya Missions at home and abroad.

The most thought-provoking exhibits, definitely the drawings which showed the fulfilment of prophecies mentioned in the Holy Quran. There was a set of illustrations which gave us a new and most satisfactory interpretation of the opening lines of Sura Al-Dhariyat (51). This Sura foretells the invention of planes that would travel at treamendous speed, carry heavy loads, and yet be extremely comfortable. The various prophecies relating to the advent of the Mahdi were clearly depicted and their fulfilment underlined :

"And when the she-camels, ten-month pregnant are abandoned"—jeeps, cars and planes are the new means of tansport which have replaced the camels. "And when the seas are made to flow forth one into the other". This prophecy was realized when the SUEZ and PANAMA canals were constructed. "And when the heaven is laid bare" - To-day, Science is unveiling the secrets of the Universe.

"And when the fire is caused to blaze up" Didn't the Fire blaze up during the Two World Wars ?

Beautifully set in pictures is the prophecy relating to the Suez and the Panama Canals. In the Holy Quran we read, "He has let loose the two bodies of water, which will meet

one day. Between them is a barrier ; they encroach not one upon the other.....There come out of them pearls and coral..... And His are the lofty ships upon the sea, looking like mountains" (Chap. 55) This prophecy, made centuries before the Suez and the Panama Canals were constructed, tells us how two oceans from which pearls and coral are recovered and which are separated would meet each other, and high-powered vessels would pass through them This prophecy was fulfilled by the construction of the above-named canals. We must also remember that the oceans that were joined together by these canals are well-known for their pearl-fisheries and coral.

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An exhibit which deserves special mention is the one which showed the tomb of Jesus Christ in Srinagar, Kashmir. A map was attached to show the route taken by Jesus when he left Jerusalem and went in search of the other Jewish tribes to pass on to them the Message of God. Quranic verses were also written down to prove that God Himself had said that a refuge would be given to Jesus and to his mother on an elevated land, a land all green and with many gushing springs. The valley of Kashmir fulfils all these conditions.

A special Holy Quran Number of "Le Message" was issued on that memorable occasion. The Press & the M.B.C.—T.V. (Mauritius Broadcasting Corporation and Television) greatly contributed to the success of our Exhibition. During the Holy Quran Week speeches were delivered over the Radio on the Holy Book of Islam by people belonging to different communities. The Inaugural Ceremony was televised and Maulana Munir was interviewed by the M. B. C.—T.V. to give to the public at large an idea of what exhibition was like.

A glance at the Visitors' Book will show how deeply appreciative people had been. Many wrote they had never seen such an exhibition before. The Exhibition was found most impressive, instructive and illustrative. Mr. D. Burrenchobay wrote, "I was impressed by the Exhibition and the richness and the variety of material exhibited". A Muslsm graduate

admitted that he "never expected Quran could be so marvelously illustrated. This is history. Your Mission has rendered the noblest service to the cause of Islam in Mauritius". One Doctor who spent a full one hour at the exhibition wished he could stay more. Rev. Edwin Curtis, Bishop of Mauritius, found it "a most interesting and well-mounted Exhibition". To an Indian Scholar the exhibition was "a spiritual feast of unique magnitude".

As a whole the Exhibition was a tremendous success, something unique in the annals of Religion. The experience gathered from this Exhibition will, no doubt, help to organise better ones in future and on a larger scale. All praise be to Allah.

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